

labourer in the Kingdom and patience of Jesus Christ.

SPENCER H. CONE. President of Gen. Convention.

"In a letter received, since the presentation of this Counter Report, from Mr. Dyer, Corresponding Secretary of the English Baptist Missionary Society, he says, 'I have understood that Dr. Morrison has rendered Baptists by a word signifying to wet, to moisten.'"

A VOICE FROM PENNSYLVANIA.

The following are among other resolutions passed at a late special meeting of the Board of Managers of the Baptist Missionary Association of Pennsylvania:

Resolved. That the divine authority of the Sacred Scriptures, properly belongs, we believe, to the original text in the Hebrew and Greek languages; and that no translation can have authority to bind the consciences of men, any farther than it expresses accurately and faithfully the sense of the inspired original.

Resolved. That in order to make a faithful translation of the Scriptures, no other rules are necessary than such as are purely philological, nor should any others be admitted or prescribed.

Resolved. That to account an uninspired translation beyond the reach of criticism and improvement, is contrary to the rules of Protestantism, and to make such a translation the standard of other translations, is manifestly absurd.

MISSIONARY.

From the Baptist Missionary Magazine for April.

CHEROKEES.

Letter of Rev. Evan Jones dated Valley Town, Nov. 20, 1835.

It is with unfeigned gratitude, I have the pleasure to say, that in one division of our field of labor, the prospect is increasingly cheering. Not so much, however, from the accession of numbers, as on account of the indications of advancing piety in the members of the church. Notwithstanding the agitations, arising from political troubles, they appear to be growing in spiritual discernment and affection for the truth and holiness exhibited in the word of God.

WESTERN CREEKS.

Mr. Rollin mentions, under date Dec. 7, 1835, that the members of the Mission had recovered their health, with the exception of Miss Rice, who still remained feeble, having suffered from continued illness about five months. Mr. R. adds:—"Sickness has deranged our operations since the middle of July. Our schools were dismissed about that time, and although we no longer feel the people, a few weeks since, that they would again be opened, the health of the children and other circumstances are such that but three or four have attended. Sister Co. burn, on resuming her school, was in a few days obliged to desist, on account of her own health. Probably she will not be able to endure the exposure, this winter, consequent on boarding with Mr. Davis and teaching in his building, as his buildings are open and cold."

PENOBSCOT FOREIGN MISSIONARY SOCIETY.

The Penobscot Foreign Missionary Society Auxiliary to the Baptist Board of Foreign Missions, held its Tenth Annual Meeting in Charleston, Me. Feb. 17, 1835. The Primary Societies represented, were Bangor, Lewiston, Corinth, Charleston, Dover, Bangorville, and Guilford. The meeting, though thinly attended, on account of the recent snows, was of a highly interesting character. Several spirited resolutions were discussed and unanimously adopted, and a "feeling awakened in many minds, that more enlarged, vigorous and consistent efforts must be made in behalf of Missions." Among the resolutions adopted we note the following:

Resolved. That the difficulties which oppose the accomplishment of the Missionary object, demand promptness on the part of its friends, to redeem their pledges to promote it.

Resolved. That the command, "Go, teach all nations," is as much binding on each member of the church of Christ, at this day, as it was on Peter or John, or on either of those to whom it was verbally given.

Resolved. That, relying on the blessing of God, this Society will raise the ensuing year \$300 for Foreign Missions.

The amount contributed at the meeting was \$114.69.

The Society also voted to employ an agent to visit all the churches connected with, or in the limits of the Society, to encourage and increase the Primaries already formed, and to form new ones, where it may seem necessary, before the next annual meeting, to be held on the Tuesday next preceding, and at the time of the annual meeting of the Penobscot Association.

RECENT INTELLIGENCE.

BANGOR. Messrs. Jones and Dyer arrived at Bangor, July 18, after a pleasant passage of ten days from Singapore.

TAVOY. Mr. and Mrs. Vinton, of Chum-merah, were residing at Tavoy during the rains. Mrs. V. at this date (Aug.) was suffering from illness incident to the climate.

MAULMEIN. Mr. Simons and family, accompanied by a sister of Mrs. Kincaid, left Maulmein for Ava, June 22, but had been detained a month at Rangoon, for want of a suitable conveyance up the Irrawaddy. Mr. S. took with him, from Maulmein, a large box of tracts, some of which he would distribute by the way. As the wind was favorable at that season, he hoped to reach Ava about the 1st of September. Mr. Hancock returned to Maulmein from Calcutta, July 7.

RANGOON. The state of the mission families, Sept. 27, was essentially the same as at previous dates, with the painful exception of the death of the intrepid and faithful native preacher, Ko Sanlone. He died of intermittent fever, on the 5th of August, after an illness of about fifteen days. "He was a man of uncommonly discriminating powers of mind," says Mr. Webb, "and always kind. Even after his persecution, when he related to me his abusive treatment of the Set-keh, and Rly-woon, and Woon-gee, not a word escaped his lips which savored of irritation. Indeed, in looking over all I have ever seen of him, or heard, I do not remember a single word or act which I could wish to have altered. He was at all times the humble, spiritual Christian." "Eight days after Ko Sanlone's death," Mr. Webb adds, "the Woon-gee who had imprisoned him, was also called away to judgment."

AVA. Our last communications from Mr. Kincaid are dated Aug. 29. The intelligence, just received, of the death of the Rangoon Woon-gee, had produced much excitement in the city, and the whole court was in motion. "Four or five different persons," Mr. K. writes, "are looking for the appointment, and the balloting, or rather the bribing, is now going on. The Queen's party will undoubtedly succeed; at least, so it is said by men who are well acquainted with the state of things within the golden walls. The situation is very tempting, embracing the whole of ancient Pegu; and, should the Queen's party prevail, she would then have her relatives occupying every important place in the empire. This would not be worth mentioning, did it not have some bearing on the great cause of truth and righteousness. The Queen is no friend to foreigners."

CALCUTTA. Messrs. Brown and Cutter, and their families, arrived at Calcutta from Maulmein, Sept. 2. At the last date, Oct. 17, they were making preparations to start for Sadiya, as soon as the rains were over, and expected to be on their way early in November. Mr. and Mrs. Brown had been visited with a severe affliction in the loss of their youngest child, who died just on the point of their departure from Maulmein.

DOMESTIC.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Baptist Board of Foreign Missions, will be held at the First Baptist meeting house in Hartford, Conn. on Wednesday, April 27th, at 10 o'clock, A. M. The Rev. Elton Galusha, of Rochester, N. Y. will preach the annual sermon; and the Rev. Charles G. Sommers, of New York city, in case of failure. It is hoped that there will be a full and punctual attendance of the members, as business of great importance will require their attention; and particularly as the duty of the Board, in view of measures recently adopted by the American Bible Society, will probably be a subject of discussion.

L. BOLLES, Cor. Sec'y.
Baptist Missionary Rooms,
Boston, March 7, 1836.

COMMUNICATIONS.

FOR THE TELEGRAPH.

Br. Murray:

I have learned, through the Telegraph and some other papers, that the question relative to the Bible in Burmah, and all other translated copies, is finally settled by the American Bible Society; and that we are to expect, hereafter, no more aid in circulating such translations.

You say the columns of your paper are open to remarks on this subject, and I hope our brethren will improve them. For one, I wish to say, that I rather rejoice than mourn at the decision of the Society. I believe God is by this showing us that we ought no longer to assist in circulating Bibles in our own or foreign languages, which are not truly and really translated. Why should we patronize a Bible which has words of importance transferred, instead of being translated? I know no reason why we should contend for a Burman translation, and not for an English translation.

Sir, I am a protestant, and must, therefore protest against every relic of popery, sprinkling (for baptism) not excepted. And I sincerely believe that the day never will arrive when immersion will be uniformly practised, by Christians until the Bible is translated. That such a day will come, I have no doubt. Upon so plain an institution, Christians will not always shut their eyes. I rejoice that our noble-hearted Judson had moral courage enough to do his duty faithfully. And where is there a Baptist that will not sustain him? Shall the winds carry him word from America, that he must revise his work, and throw back part of the Bible into Greek? No, never! But why insist upon a Burman translation, and not upon a French, a German, and an English one? It seems to me that every eye must be opened, and every Baptist prepared to act. I ardently hope that delegates may be appointed in all parts of the United States, to meet in New-York in May, for the purpose of forming "An American Society for the Circulation of Translated Bibles." I am aware that many may think such a step

premature, especially if a translation of the Bible into English is contemplated. If there are such, I hope to hear from them and learn their reasons. The time for discussion has come.

Waterbury, March 31, 1836.

"Dea. A." has made out a good counterpart to the "Scrap" on cousining. There was need of hints on both sides. We trust, however, that the coats will be worn only by those whom they fit; for reciprocal hospitality is a good thing.

[Ed. Tel.]

For the Telegraph.

COUSINING—COUNTERPART.

Brother Murray:

I am no "Scrap-Gatherer"—neither do I make this communication to inform the public that I have given a leg of mutton and a basket of eggs to our minister. But as you solicited in your last paper more "Scraps," and as you say that you are at all times disposed to give each side of important questions a fair hearing, I hope you will give the following dialogue a place in your columns.

Minister.—How do you do, deacon A. how do you do?

Deacon.—Servant sir, how do you do? I have not the pleasure of an acquaintance with you, sir.

M.—No, I presume not, I am a stranger in this country. I was quite recently from the Theological institution at M.—My name is N. O. You are acquainted with brother F. of P. I presume. I had the pleasure of spending the night with him, and left there this morning quite reluctantly; and on enquiring for friends to call on during the day, he very readily recognized you as being a man that kept a sort of minister's tavern.

D.—Yes, sir, I am happy to think you called. I am always gratified in forming new acquaintances with brethren in the ministry.

M.—Thank you, sir; I am no less happy in calling on friends to take a little refreshment, and form acquaintances. This is brother C., deacon, a friend in company with me.

D.—How do you do, brother C., it is hoped we may be better acquainted. Walk into the other room, if you please, and be seated. I will call Mrs. A. This is Mrs. A. brethren. This is brother O. from M. and this is brother C. his friend.

M.—And how do you do, sister?

Deacon's Wife.—Quite well.

M.—Well, deacon, we have been on quite a long journey, and are somewhat fatigued. I suppose you have good hay and oats?

D.—Yes, sir, I always design to have them on hand for my friends when they call. You have not dined to-day, I presume?

M.—No, we have not, and are really sorry to trouble you at this late hour. For it will put your wife to much inconvenience, as she seems overwhelmed in business.

D. That is of no consequence. My wife is not always so much engaged. Her washing was necessarily delayed yesterday, in consequence of a brother in the ministry, who called on us Saturday, and did not leave until Monday afternoon—whatever we can do to render your stay agreeable, we shall bestow with the greatest pleasure. As fortune would have it, we have on hand a fine lot of trout; perhaps they would be acceptable for dinner?

M.—Yes, with all my heart—yes, brother, I am extremely fond of them. I presume you take a plenty of them, you have a fine stream here, I perceive.

D.—Yes, quite fine indeed. As you say you are from the institution at M., I presume you are in pursuit of a place where you can bestow your labors for the best good of the cause of our Redeemer!

M.—Yes, I am. Brother F. who directed me to call on you, informed me that you had a small church here of about 60 members, and that there was an extensive field for labor where there might be much good effected; and that it would require a man of deep piety, firm decision, and perseverance, and one that would be content to live and grow up with the place. Perhaps I should think of making a stop with you, but I feel that the Lord has called me to another portion of his vineyard. I am told there is a destitute church in the village of S., (where the pastor has been called to the city of T.) with a fine house and bell, and a good parsonage, where I can have a salary of about 500 dollars. I hope you may soon find a man that will go in and out before you, and be the instrument in the hand of God in the up-building of his cause in this place. That bell calls us to dinner, does it not, deacon?

D.—Yes—I was so much engrossed in our conversation that I did not notice its ringing.

You will not forget to give our horse about eight quarts of oats, deacon?

D.—No, I had ordered the young man to give them.

M.—Very well; let him give him some water also, if you please.

D.—Yes, I will.

M.—Well, deacon, among the many topics on which we have conversed, we have had the pleasure of passing the time much to our mutual satisfaction; I had therefore thought of introducing the subject of my agency.

D.—Yes, sir, and what is that?

M.—I am procuring funds, as I am passing through the country, for the education of young men for the ministry.

D.—Well, sir, I consider it a worthy object, and will with pleasure contribute, if it is but a mite.

M.—I had anticipated, from the appearance of your situation, that you would contribute quite liberally.

D.—If you will accept of this, I shall contribute it with pleasure.

M.—It will be very acceptable, and I give you many thanks.

D.—Brother O., the day is far spent; I should be pleased if it is consistent with your business, to have you tarry over night with us.

M.—Really, deacon, I fear we should be taxing your generosity quite too much.

D.—Not at all, brethren.

M.—Well, brother, you are really very kind. We think we will accept of your offer, and we hope the time may be spent for our mutual benefit.

D.—I think there can be no doubt of that, as there are many subjects which are highly interesting.

M.—I think, deacon, now as we have closed the labors of the day, and are somewhat fatigued, we will retire. Our horse, you will bear in mind, and give him a few more oats before you retire; and in the morning I think he will bear about 12 quarts, which you may give before we rise, as we shall not probably be up in season.

D.—Yes, yes; I hope you will give yourselves no uneasiness at our your horse. You may rely on his having the best of care. Now I will light you to bed. Good evening, gentlemen; I hope you will have a fine night's rest.

M.—Good evening, brother.

Fine morning, deacon.

D.—Yes, very fine.

M.—I believe we have rather overslept ourselves. I do not know when we have found better lodging, or had a better night's rest.

D.—My wife says our breakfast is ready.

M.—Really, your wife must have been very industrious, for I had not even thought of taking breakfast so soon. Surely, what a treat for breakfast; we have more of these trout. I hope, deacon, you may be rewarded for all your kindness and deeds of charity.

D.—I always feel fully recompensed in having the privilege of accommodating my friends.

M.—Now, deacon, if our horse has had his oats, we will be on our way.

D.—Yes, your horse has been well fed.

M.—Brother, I can hardly make up a face to tax your generosity further, but am really afraid we shall be troubled to find oats at all times, and as you seem to be possessed of an abundance of this world's goods, I would be glad if you will put a bushel in our bag.

D.—To be sure, with the greatest pleasure.

M.—You will now confer a favor by informing us where we can find a good place to dine.

D.—Let me think—O, call on brother G. He lives in the town of W.

M.—Thank you kindly. Farewell, brother and sister, and little girls; good bye, and may you be rewarded for all your favors.

D.—Farewell. Call on us when you pass this way.

DEACON A.

REVIVALS.

From the N. Y. Evangelist.

SEVENTH PRESBYTERIAN CHURCH.—The interesting work of grace in this church, under the care of brother Hatfield, which was noticed in our paper of Feb. 20, we are happy to say is still in progress. Last Sabbath was one of deep interest. In the presence of a great concourse of people, one hundred and fifty of the recent converts came forward publicly to consecrate themselves to the service of the Savior. Of this number, nearly all of whom are over twenty years of age, 60 were males; 62 were baptized; eighty were heads of families, including the united heads of thirteen households, and in fifty of these families has the family altar now for the first time been erected. All who joined were required to signify to the session their assent to the temperance pledge. A large number more are expected to join at future communions.

MADISON, N. J. [late Bottle Hill.]—We are pleased to hear that this place has been visited with a powerful revival of religion. Continuous meetings were held for several weeks in Mr. Arms' church, and it is supposed that upwards of 150 persons have yielded obedience to the gospel. Among them are many heads of families, and persons of influence in the place.

An interesting work is also in progress in Newark, in the Free church, of which Rev. Peter Kanhouse is pastor.

Ware Village, Mass.—A friend informs us that there is a work of grace going forward in Rev. Mr. Yale's congregation. Christians are quickened, some sinners are converted, and others are inquiring what they must do to be saved?—There have been some conversions also in the Methodist society in that place.—"To God be all the glory."

TROY, N. Y.

Brother Leavitt—For the last five months the Lord has blessed "The Bethel Free Church," of Troy, with a revival of religion. The work thus far has been carried forward without a regular protracted meeting. As the heart of God's people settled on the immediate conversion of souls, the meetings were multiplied and the interest increased. Drs. Tucker and Snodgrass, each preached one sermon, and the Rev. Mr. Beman preached occasionally. The Rev. E. N. Kirk, of Albany, preached one evening, and at 6 o'clock the next morning. In the morning service was realized the promise, "They that seek me early shall find me."

The ordinary means of grace, with a firm reliance on God, were the hope of

the church. The tithes in some humble manner were brought in, and the windows of heaven opened in mercy on souls ready to perish. The Lord magnified the riches of his grace in blessing the unworthy labors of his people. Christians and converts saw the Lord to be their Father, Redeemer, and Sanctifier, and with one heart they gave him praise.

In answer to prayer, the Lord showed himself to be a very present help in time of need. We are in the habit of holding a meeting of half an hour preceding the morning and evening discourses. This meeting is attended with good results.—The evening meetings for prayer and exhortation have kept up and spread the interest. On these occasions it is by no means uncommon for the sower and the reaper to rejoice together. The fallow ground, when broken up, brought forth immediately the golden sheaves of harvest. Prayer reached the mercy seat, and heaven and earth rejoiced together.—Two individuals prayed for a gentleman and his lady, and now they are with us, having given their hearts to Christ, and their hands to his work. For a young man, read and established in infidelity, two Christians raised their united supplications. Soon that dear youth declared before the solemn assembly, "I drank deep at the fountain of pleasure, but in the few days since my conversion, I enjoy more happiness than I ever did before."

Some of the converts are from the Roman Catholic church. A Catholic attended a morning prayer-meeting out of singular motives, but the Lord met him, and had mercy on his soul. A young man, who had run away from his home in England, and was followed by his mother 20 miles weeping, united with the army, and being wounded, was discharged. From his rum-selling grocery he was persuaded to the Bethel, and was awakened under the text, "Be sure your sins will find you out." The next morning he and his Catholic wife came to my room, and both submitted their hearts to God. They went home and turned all their liquors out of doors.

The converts were added to the church soon after their repentance towards God and faith in the Lord Jesus Christ. Instead of waiting many days as a trial of their faith, our only regret is that, as on the day of pentecost, we had not 3000 to join us in the same day of their conversion. Friends saw their relatives uniting with the people of God, and were persuaded to break away from the ranks of the wicked and join the sacramental host.

Of late three temperance meetings were held in the Bethel, and a majority of the members put their names to a pledge that excludes the use, as a beverage, of all intoxicating liquors. Similar meetings, in some of the other churches, have added several hundred names to the total pledge.

A number of young men, the fruits of the revival, think soon of commencing a course of study in preparation for the gospel ministry. How appropriate the scripture to all such, "Freely ye have received, freely give." May the inquiry among the young men soon become general, Ought I not to preach Jesus Christ?

The Sabbath school is in a flourishing state. To this institution we look as the means of saving many souls. Some few children from this nursery of the church are among those who have recently been added to the Lord's forever. He who said to Peter, "Feed my sheep," also said, "Feed my lambs." If there were no lambs, what would become of the flock?

We record with no small degree of satisfaction the conversion of several of our boatmen. The Bethel has exerted a most favorable influence over this valuable but much neglected people. When navigation re-opens we look for our pious waterman to go forth as so many missionaries of righteousness. May He who holds the winds in his fist and the waters in the hollow of his hand, be their pilot, their compass, their anchor, their haven of eternal peace.

Constant exertions are made in behalf of the poor—Members of the church have visited from house to house. Christian visits have melted the heart and drawn immortal souls to the sanctuary and to the Savior. To the poor the gospel is preached.

Since the revival began 107 have been added to the church. The work still goes on to the unspeakable consolation of the pious and to the praise of the great Head of the church. A number have been added to the Methodist churches, and a work of mercy is in progress in the Rev. Mr. Beman's church. May every sanctuary in our city witness the fervent, effectual prayer of the righteous, and the tears and songs of new born souls.

JOHN GRAY.

Revival in Brandon.—There has of late been a goodly number of hopeful conversions in this town. About 40 have united with the Congregationalists. The Baptist Church received 5, by baptism, last Lords-day.

CHRISTIAN DILIGENCE.

Make a diligent improvement of all opportunities of grace. Sleep not in harvest time. Trifle not away your golden seasons. You have much work to do in a short time, you have a God to honor, a Christ to rest on, a race to run, a crown to win, a hell to escape, and a heaven to obtain. You have weak graces to strengthen, and strong corruptions to weaken; you have many temptations to withstand, and afflictions to bear, you have mercies to improve, and many services to perform.

Therefore embrace all opportunities by which your best interests may be promoted.

Take heed of crying, *To-morrow to-morrow*, when God says *To-day*, if you

will hear my voice, harden not your hearts." Remember that manna must be gathered in the morning.—*Brooks*

THE TELEGRAPH.

APRIL 7.

TOUGH FEMALES TO SPEAK IN PUBLIC.

Those who say they *ought not* to offer in support of their views, 1 Cor. xiv. 34, 35.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are to be under obedience, as also saith the Lord. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

This passage goes nearer than any other in the Bible, to supporting their views; but this does not say that women shall not speak in public; at most it only prohibits their speaking "in the churches."

Let those who cite the passage have care, lest they make it prove too much. Read it again: Let your women keep silence in the churches. Detach this command of the Apostle from its connexion, and from all other scriptures, then give it the broadest meaning, and it disallowed the Corinthian women to open their mouths in the churches. They might not answer a question concerning their feelings or their faith—they might not even ask for a prayer, for themselves or others—They must keep silence in the churches, and if they would learn any thing, ask their husbands at home.

Now do those who take it upon themselves to forbid the public speaking of females, abide the injunction, according to their own rule of interpretation applied to this passage—for they must separate the clause from its connexion, set it against numerous other scriptures, as we shall soon show, and whilst put the strongest construction upon it, before it will answer their purpose? We have never seen one of them who, in his practice, was consistent with his own preaching on this subject. They all, not only allow, but require women to say more or less in the churches.

Although it were granted that silence is enjoined on women in the churches, the passage says nothing about social meetings for prayer and exhortation, or any assembly that is not the church. But our teachers who make a yoke and lay it upon the necks of females, exactly reverse the order of the matter. While they require the women to speak more or less in the churches, they command them to be silent in other meetings. Thus they forbid what the scriptures do not forbid; and allow what, according to their own rule of interpretation, the scriptures do not allow.

Let us now inquire after the meaning of the passage, comparing scripture with scripture:

1. What it does not mean. It does not mean that women should never speak in public assemblies: because the prophet Joel, ii. 28, looking forward to the New Dispensation says, "your sons and your daughters shall prophesy"—the fulfillment of which is recorded in the 21st chapter of Acts, where we are told that Philip the evangelist "had four daughters, virgins, which did prophesy." Furthermore, the Apostle, 1 Cor. xiv. 5, gives rules regulating the dress of women while prophesying. Again, the Apostle, Rom. xvii. 12, sent salutation to "Tryphena and Tryphosa, who labored in the Lord;" and to the "beloved Persis, which labored much in the Lord." To prophesy and to labor in the Lord, was to preach, to teach, to pray and exhort—all which it was no uncommon thing for women to do in the apostolic times; and if it was allowed in those days of darkness to women, why should it be disallowed in these days of their illumination? The passage under consideration certainly does not grant them what it prohibits us, for the prohibition, whatever it was, was to "your [Corinthian] women." By how much the passage is modified by the word *your*, by so much is its force diminished, as applicable to us, of other times.

2. What the passage does mean. It being clearly established, that it does not prohibit the speaking of women in public, it must follow that, if it mean any thing, it must mean something else. So, whether we can find out what that something is or not, our object is gained—the yoke falls from female necks. We think, however, with Adam Clarke, that "it is evident from the context, that the Apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, to altercate, attempt to refute, &c. in the synagogue; but this liberty was not allowed to any woman." This silence of the women was a "Jewish ordinance" or custom. "All the Apostle opposes here,